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FEBRUARY, 1861

# HERALD OF MISSION DEWS

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# Journal of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,  
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1897.

## OUR VIEWS OF MISSION WORK.

### THE TWO PARACLETES.

*Rev. J. M. Foster, Boston.*

In creation the three Persons of the Godhead co-operated. The Father planned the work, the Son spake the word by which all things were, the Holy Spirit brooded upon the face of the deep, reducing the chaos to cosmos. In the creation of man the Trinity held a counsel. "Let us make man in our own image." And the work was done. "In the image of God made He him." The three-one God created man. In the redemption of sinners the three Persons of the Godhead entered into a mutual, solemn covenant engagement. This covenant was made in eternity. In it the Father sits as the representative of the sovereignty of the Trinity. He appointed, qualified, commissioned, sent, accredited, sustained, received and rewarded the Son in His mediatorial work. He sent the Holy Spirit to apply the redemption, which the Son had wrought out upon His cross, to His people. "I will pray the Father and He shall send you another Comforter, and He shall abide with you forever, even the Spirit of Truth."

I. *The enterprise of man's redemption is carried on to completion by the second and third Persons of the Godhead.*

Christ had been the Paraclete, the teacher, interpreter, monitor and advocate of His disciples. He taught them how to

conduct their case before God, before the world, before Satan. But when the time came for Him to go to the Father, He promised another Paraclete who would take His place and do more for them than He had done.

The expression "another Comforter" places the Holy Spirit on the plane of equality with our Lord. It is a sort of mechanic's spirit-level which establishes their equality in power and glory. Christ is "the Truth," the Holy Ghost is "the Spirit of Truth." Our Lord taught during His ministry on earth, and the disciples heard His discourses. But they had a very indistinct understanding of what He said, and they could recall only a small part of what they had heard. But when the Spirit came He brought all things clearly to their recollection, and led them to a right understanding of all things that He had said. A graduate from the grammar school to the high school has different teachers, but there is progress. When the apostles exchanged Christ for the Holy Ghost as their teacher, they were inspired to record the mind and will of God with infallible accuracy, and all believers are illuminated and made wise unto salvation.

Christ is "the life," the Holy Ghost is "the spirit of life." The faith of the disciples was so weak that they all forsook Him and fled when Christ was apprehended. But after the Spirit came they

were bold. They could face the mob, stand before kings, go to the dungeon and death without faltering. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have heard and seen." "We ought to obey God rather than man." The disciples wrought miracles before Christ suffered. But when the Spirit came they converted the multitudes by the preaching of the words of Christ. "The works that I do shall ye do also, and greater works than these shall ye do, because I go unto the Father."

Christ identifies Himself with the Spirit. "I will not leave you comfortless, I will send the Comforter unto you, and I will come unto you." Accordingly, Peter said: "Christ was put to death in the flesh, but quickened by the Spirit, by which He went and preached to the spirits that are in prison." This seems to mean that our Lord was put to a violent bodily death. As a reward He received the resources and energy of the Holy Ghost. He was made a quickening Spirit. In the exercise of this Spirit energy He went by the apostles and preached to men in the prison-house of sin, and multitudes were converted. It was not so before Christ suffered. It was not so in the days of Noah, for He went and preached through that patriarch one hundred and twenty years, and only eight souls responded to His message. "The Spirit had not yet been given, because Jesus was not yet glorified." But on the day of Pentecost the Holy Spirit came. And Peter stood up and said: "Wherefore, being by the right hand of God exalted, and having received of the Father the promise of the Spirit, Christ hath shed forth this which ye now see and hear." To-day He is going in the

Christian ministry and the foreign missionaries, and preaching to men in the prison-house of sin in many lands, and converts are multiplying by the hundred thousands. And this will go on until all lands bow to Christ. The Son and Spirit are identified with the Father. Christ is the proper Son of God. The Holy Ghost is the Spirit of God. The Holy Ghost abides in the Church. The Father loves His people, the Son loves them, they come unto their people and take up their abode with them. This is the unfathomable mystery of our covenant God, upon which rests the hope of a perishing world.

II. *During the interval between the first and second coming of Christ, the Son and Holy Spirit have their respective seats and centers of operation.*

"If I depart I will send Him unto you." Christ ascended to the Father, the Holy Spirit descended to the earth. Christ remains in heaven. "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." The Holy Ghost abides upon earth. "He shall abide with you forever." Over and over it is stated in the New Testament that Christ was exalted and sat down on the right hand of God. On the day of Pentecost the Holy Ghost "descended in the form of cloven tongues of fire and sat on the heads of the disciples, and they were all filled with the Holy Ghost." The Church is "the habitation of God the Spirit." God dwelt in the cloud of glory that overshadowed the mercy-seat in the holy of holies in the temple. "I have hallowed this house that thou hast built, saith the Lord, to put My name therein forever, and Mine eyes and My heart shall

be there perpetually." The Church of Christ is the living temple in which the Holy Ghost sits enthroned. The heart of the believer, sprinkled with the blood of Jesus, is the holy of holies in which the Spirit reigns. "Know ye not that your bodies are the temple of the Holy Ghost, who dwelleth in you?" The Church of Rome calls itself "the holy see." That is a false claim, for she is the mother of harlots. But the true Church of Christ is the holy see, the seat or throne of the Holy One, who reigns in Mount Zion and before His ancients gloriously. When Christ came the Jews did not believe on Him. And to this day they continue looking for another. The Holy Spirit was sent on the day of Pentecost, and He has remained in the Church ever since. He is here, and ready to occupy the hearts of all who will accept the Christ. "Behold, I stand at the door and knock; if any man open unto Me, I will come in and sup with him and he with Me." John the Baptist said to certain of his hearers, when Jesus was present, "There standeth one among you whom ye know not." It is too often true that God's dear children do not apprehend the fact that the Holy Spirit is here among us. We do not look for Christ to come, and pray for Him to come and make an atonement for sin. He has come. We do not look for the Spirit to come, and pray for Him to come. He has come already. "Where two or three are gathered together in My name, there am I in the midst of them." The Holy Spirit was there in the place of meeting before them, and He met them when they assembled. Suffering believers are favored with His special ministry. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of

glory and of God resteth upon you." The Holy Spirit is here to renew and sanctify those who believe on Christ, but He endues those with power from on high to preach the word with saving efficacy, who are consecrated to Christ's service. Paul said to certain disciples which he found at Ephesus: "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not even heard that the Holy Ghost has been given. . . . When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues and prophesied." This Spirit of power came upon William Geddes and J. G. Paton, the apostles of New Hebrides; upon William Carey and Alexander Duff, in India; upon Drs. Morison, Happer and Taylor, in China; upon Robert Moffit and David Livingstone, in Africa; upon Adoniram Judson in Burmah, Cyrus Hamlin in Constantinople, Spurgeon in London, Whitefield and Moody in America. "These men are not full of new wine, but this is that which was promised: ye shall be endued with power after that the Holy Ghost is come upon you."

III. *The Son and Spirit sustain an official relation of unspeakable import.*

Our Lord was exalted to the right hand of power to give repentance to Israel and the forgiveness of sins. And so we are assured, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And the Holy Spirit is the other advocate sent down to His people on earth. And He convinces His people of sin expiated by the death of Christ and forgiven for His righteousness' sake; of righteousness wrought out by our suffer-

ing and dying Saviour, and exhibited by Him before the Father as the ground of the acquittal and acceptance of His people; and of judgment given by the Father in favor of the sinner, since sin has been ended and Satan conquered by the cross, and all power and authority given to Christ. The mission of the Spirit is to bring the sinner, the client, into harmony with Christ, the Advocate. An attorney and his client must agree together if they would conduct the case successfully in court. Christ and the sinner must be at agreement. If He plead guilty for them before God while they plead innocent, their case fails; or if He has secured a verdict of acquittal before the heavenly tribunal, and they still persist in confessing guilt, they defeat their own cause. Sinners are in bondage. "Whosoever committeth sin is the servant of sin." The man who sins knowingly, willfully and continually is a slave of sin. The slave of ambition, the slave of avarice, the slave of lust, the slave of appetite are the evidence. Nothing but the truth as it is in Jesus, proclaimed by the sent servants of Christ, and applied by the gracious operation of the Holy Spirit, can emancipate the sinner. "And He said unto those who believed, If ye continue in My word, then shall ye be My disciples indeed; and ye shall know the truth, and the truth shall make you free." If the pupil have an enthusiasm and talent for music, the master says: "Here is a system of rules and principles. Study them, practice them, get hold of them; let them take such possession of you that you can use them without effort. And at last, instead of being labor and care to use them, they will be the channel through which the enthusiasm of your

soul will find expression." The Holy Spirit implants a holy enthusiasm for Christ in the soul of the sinner. And then He presents the truth of His word as a system of doctrines to be believed, appropriated and transmuted into life. And at last he will find that they are the channel through which he can gladly express his supreme affection for God and his sincere, intelligent, disinterested and self-sacrificing affection for others. This is to love the Lord with all the heart and soul, and our neighbor as ourselves. This is to have Christ's commandments and keep them; this is the glorious liberty of the children of God.

Christ said: "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." That is not unlimited license. Those who are united to Christ and are filled with the Spirit and have His words written upon their heart, have the same mind that was in Christ. They think and choose and delight in what pleases Him. When they speak it is the voice of Christ within. "He works in them to will and to do of His good pleasure." So that "whatsoever he will" is simply what Christ wills. "If we ask anything according to His will we shall receive it." But this harmony between the believer and Christ is produced by the Holy Spirit. "He makes intercession according to the will of God." The believer has emotions that are too deep, and thoughts that are too great, for human language to express. "The Holy Spirit maketh intercession in your hearts with groanings which cannot be uttered." Who knoweth the things of a man save the spirit that is in him? Even so no man knoweth the things of God, but the

Spirit hath revealed them unto us. He that is spiritual judgeth all things; yea, the deep things of God. We have the mind of Christ. Christ said: "If any two shall agree on earth as touching anything that they shall ask, it shall be done of My Father which is in heaven." An instrument, after long use, must be tuned. Every chord must be brought into harmony with one key, and then all are in unison with each other. The Holy Spirit is the key. Every believer must be brought into pitch with Him, and then all are in perfect accord in one place. So the promise is, "If any two of you shall agree together with the Holy Ghost as touching anything that they shall ask on earth, it shall be done by My Father in heaven." The apostles in the assembly at Jerusalem identified themselves with the Holy Spirit. "It seemed good unto the Holy Ghost and to us." When the Church is conscious of this presence and agency of the Holy Ghost, she proclaims the truth, the words of Christ, which are spirit and life. That truth has two effects. It has a repulsive power, giving pause to the ungodly. When Ananias and Sapphira had fallen before the spirit of truth, we read, "And of the rest durst no man join himself to them." If the Church lived up to the standard of Christ and His apostles, the members of secret and oath-bound societies, Sabbath-breakers, gamblers, cruel extortioners and drunkards would be afraid to join themselves with the society of believers. And then the Church would have power. Here is her hidden power. The truth would then be a magnet to draw the hearts of all penitent, burdened, groaning sinners. "And I, if I be lifted up, will draw all men unto Me." The sun shines upon the stag-

nant pool and lifts up the pure water into the clouds, leaving all the filth behind. It shines upon the Dead Sea and draws up the pure water into the clouds, leaving the salt behind. So Christ, the sun of righteousness, shines upon the nations by His revealed word, and draws men away from sin and purifies them by His Spirit and dedicates them to His service. He shines through believers. They are "to put on the whole armor of light." The light is not polluted by shining upon filthy objects, but it extracts the pure water and takes it up. This is the believers' protection and the source of their power. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is time for every believer either to go as a missionary or send another to represent him in the field. That is shining for Christ.

The purpose of every follower of Christ should be to be filled with the Spirit. A minister in Topeka, Kansas, has been preaching a series of sermons on "What Christ would do if He were here." And they are printed in *The Advance*, of Chicago, in the form of a romance. This was the effect: An editor of a daily paper was one of his members. He resolved to imitate Christ. The first day he removed an advertisement of a liquor firm, which cost him much. He knew if Christ were in his place He would not have that in His paper. Then he concluded that the Sabbath edition was wrong. His Lord would not issue a "Sunday paper." So he stopped the paper on Sabbath. That created great indignation, and many stopped taking his paper. Then a prize fight came off. He knew Christ would not report that brutal affair. And so he did not give a line. This was

more than his readers could stand. They drove him to the wall. But he kept the faith. Another member was bookkeeper in the office of the Topeka & Santa Fe R. R. He learned that the company was violating the Inter-State Commerce law and giving special rates to certain firms. Now, the question was, should he keep quiet and hold his position and have his salary, or should he lay these facts before the Inter-State Commerce Committee and lose his place and leave his family without any visible means of support? He spent a whole night in prayer. And in the morning he resigned his position and gave the facts to the proper authorities. He knew Christ would do that. These facts illustrate and exemplify the conditions of being filled with the Holy Ghost. As the Bampton Lecturer for 1866 said: "Such a soul is a temple, or rather a chamber of the temple, in which the spirit dwells. That soul is, morning, noon and night, in the hours of sleep and wakefulness, in the house and by the way, ever face to face with this indwelling presence. All his longings, and yearnings, and efforts, and anxieties are but the strivings of the Holy Spirit within him." This is consecration. This fits for service or sacrifice.

IV. *Christ will unite His people in one covenant society by the Holy Spirit.*

The intercessory prayer contains the petition: "That they all may be one, as Thou Father art in Me and I in Thee; that they may be one in us; that the world may believe that Thou hast sent Me." Christ was the incarnation of God—God manifested in the flesh. The Church is the Holy Ghost incarnate, the Holy Spirit manifested in the flesh. There is an ineffable relation between the Father and Son, and they are of one mind.

There is an ineffable relation between the Holy Ghost and the Church, and they are of one mind. In Col. 3:11., Paul says: In Christ and in His Church "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all." "Therefore," "above all, put on love, which is the bond of perfectness;" the bond that harmonizes, unifies and binds together in one perfect society all these discordant and conflicting elements. The love of Christ, shed abroad in the hearts of His people, who "have His commandments and keep them," is that which secures the unity of the Spirit in the bond of peace.

V. *Christ the King will bring the nations into subjection to His mediatorial sceptre by the Holy Spirit.*

In Rev. 1:4, "the seven spirits" are the sevenfold operation of the Holy Spirit. In Rev. 3:1, the seven spirits of God are subject to Christ. "These things saith He that *hath* the seven spirits of God." In Rev. 5:6, the seven spirits of God are identified with Christ, and through them His perfect knowledge and unlimited authority are discovered and exercised. "In the midst of the throne stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." So it is by and through the Holy Ghost that the Lord Christ breaks the seals, blows the trumpets and pours out the vials, bringing fire, and famine, and war, and pestilence upon all organizations of men in opposition to His mediatorial authority, and at last making "the kingdoms of this world the kingdom of our Lord."

But the Holy Spirit acts in the moral and spiritual world through the testimony of



His covenant people. And they overcame by the blood of the Lamb and by the word of their testimony." "And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters

to turn them to blood, and to smite the earth with all plagues as often as they will." By their testimony to the cross of Christ the Holy Spirit will bring all to Him for whom He died. By their testimony to the crown of our Lord they will bring down all the strongholds of sin. This is the Holy Spirit's plan of missions.

## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

LATAKIA, SYRIA.—Near the close of December Rev. Jas. S. Stewart paid a visit to Tartoos, in the southern part of this field, where Licentiate Juraidiny was settled some months ago. He found the family in excellent health and comfortably located, and the two schools in a prosperous condition. The schools are both under the direct supervision of Mr. Juraidiny, who also teaches four or five classes of advanced pupils. There were 34 girls and more than 40 boys present. "In the evening," writes Mr. Stewart, "I had the pleasure of preaching to an interested audience of about 70 persons, old and young. There would have been more present only it was not the regular evening for service. There has not developed the least opposition so far either to preaching or teaching divine truth."

Dr. Balph, who arrived at Latakia on December 7th, reports having commenced regular work on the 11th of the same month. Since that time he has held three clinics a week, with an average attendance of 60 persons, including many women, and up to the date of his letter had made an

average of five professional visits a day. The work of altering and repairing rooms for his hospital was going on as rapidly as possible, and he expected to be ready to receive patients about the 1st of February.

Miss Wylie, writing on the 17th of January, informs us that there were 43 girls in the boarding school at that time. Very earnest efforts are being made to reach these children and the homes out of which they come, with the message of eternal life. The mothers who have daughters in school are allowed to visit them Thursday afternoons. Before the girls are called in, Miss Wylie reads and explains to them a portion of Scripture and gives them brief instructions as to the training of their children and what the home-life should be. In this and many other ways are she, and the ladies associated with her, laboring together for the spiritual uplifting of the precious souls whom the Redeemer is thus bringing into contact with them for help and sympathy.

SUADIA.—Mr. Walter T. Miller has kindly handed us a letter of 28th ult. from Rev. J. Boggs Dodds, from which we take the liberty of publishing the following extract:

Political affairs seem at present quieter than for two years, and yet there is much distress of fear. No Armenian feels at all secure in travelling about, and outlaws have increased who make excuse for plundering that they only annoy those who rebelled against their king—subjects worthy of the “great assassin.” The suffering in the interior is intense, and there is still little or no liberty of emigrating to the Armenians. On the other hand, it is distressing to see the utter ingratitude of a majority of Armenians, an almost total absence of recognizing the correction of God in all that has happened, even among Protestant Armenians. Just now in places where there is greatest need, there seems to be some spiritual awakening, but I am very skeptical as to any genuine work in the vast majority of cases. American and European aid not only saved thousands from starvation, but it has awakened hundreds to an avarice that is insatiable. Many, many are making every effort to fill their pockets at the expense of Christian charity. One case out of many: We aided a young man in his escape from this country. He reached England and was well cared for. His father was in prison when he left and so continued until the late general amnesty. This father is in very comfortable circumstances, has landed property and is counted among the wealthy. The son in England represented his family to be in great distress, and a charitable man, in moderate circumstances, sent me a check for £10 to be given to the family. I simply remailed the check, with a statement of the case.

Our Mission work is really as prosperous as ever it has been, or more so, and yet there seems to be very little spiritual awakening. We have some encouragement,

however, in the effort of some of our men to quit smoking, but they rather pose as martyrs and do not seem to have any conviction of sin in the matter. I recently began with a class of eight to study the Testimony. These are all but one looking forward to membership.

CYPRUS.—The work in this new field seems to be in a very promising condition. Our representative, Rev. Henry Easson, after scolding the *HERALD OF MISSION NEWS* for lack of faith, evidently for no other purpose than to put himself in good trim for letter-writing, says, as recently as the 15th of last month: “Now I wish you to understand that we are here in the Lord’s service, and I have no doubt that He will bless our efforts. One of the best ways to make a missionary enterprise successful is to give the people to understand that you have come to stay. Young people do not like to cut loose from friends and make enemies of them, when they fear their new friends may soon leave them to the mercies of those who have become their enemies. There is great room for evangelistic work on the island, and we plead with you to banish the thought that we may not succeed, and, instead of waiting to see the failure of the Mission, let us plead with God for a blessing and wait, with the harness on and busy at work, for the answer to our prayers.”

It is expected that much good work will be accomplished on the island through the agency of colporteurs and Bible-readers. The Bible Society has agreed to recognize our missionary as its representative, and will share the expenses connected with this department of the work. In this connection an extract from the *Record* will be read with interest:

“A recent very careful visitation from

house to house in many villages and in nearly all the towns makes it probable that the average proportion of readers is not more, even now, than five per cent. of the whole population. The friendly attitude of the Greek Archbishop and higher clergy towards the Society's work has insured a favorable reception for the Holy Scriptures since regular colportage was begun in Cyprus. Mr. Back worked from 1878 to 1882. Since then Mr. Storey's labors, down to the middle of 1895, have made the Society well known everywhere. There is no external hindrance to its work. During sixteen years of colportage, from 1878 to 1894 inclusive, 43,502 copies of Holy Scripture have been placed in the hands of the people in all parts of the island. This would be an average of four copies to each reader during that period. The recent inquiry above-mentioned shows, as a matter of fact, that, with very few exceptions, all who can read possess at least a portion, and many have Bibles and New Testaments. Generally, schoolmasters were found to have by them a good many of the Four Gospels in ancient Greek, that being the only book of Holy Scripture read in the schools at the present time. The time seems to have come for some change in the method of carrying on the Society's operations in Cyprus, and it will be a gain to withdraw for a time the easy terms on which the Scriptures have been obtained through constant colportage. The people generally think too little of the Holy Book, because it has become so accessible, and they have got the impression that it is the duty of the Society to furnish the Scriptures to every person on such terms as the purchaser likes, or gratis. There seems no real poverty in Cyprus. Each villager

has a house, a piece of land, a mule, some sheep or goats, and poultry. But the value of produce has of late fallen to one-fourth or one-fifth of what it was before. Consequently there is not much money in the hands of the rural people, and in payment for Scriptures bread, fruits, beans, olives, oil and earthen vessels have been accepted in place of money."

In the opinion of Mr. Easson a missionary house in the immediate vicinity of the chapel in Larnaca is needed, not to secure success, but, as he phrases it, "to hasten on success." Seventeen hundred dollars (\$1,700) will pay for the erection of a substantial stone house. There are three hundred dollars (\$300) already on hand, contributed for this purpose many years ago, so that only fourteen hundred (\$1,400) are needed. The *HERALD OF MISSION NEWS* will be one of twenty-eight persons to furnish the money at once. And all contributors may rest assured that the resident missionary will be required to pay for the use of his apartments rent equal to a fair interest on the investment.

Dr. W. M. Moore does not want a new house, but he will speak highly of any one who will send him an American bicycle.

**TURKEY.**—In the annual survey of the work of the American Board, which is an official paper and, consequently, a reliable record of the work of the Mission, one of the Secretaries, Judson Smith, D. D., says in regard to the work in Western Turkey during the past year :

A new experience has befallen the Missions of the Board in Asiatic Turkey ; they have passed through the baptism of blood, and they wear the aureole of martyrdom. The first outbreak in the series of awful massacres, which later swept over the

eastern provinces and the province of Aleppo, occurred at Constantinople, September 30, 1895. Three days later the same scenes were enacted at Ak Hissar; and five days later still the first great massacre of the interior fell upon Trebizond, filling its streets with blood, its homes with mourning and fear, its market places with pillage. Five weeks later the blow struck Sivas and its out-stations; three days later Marsovan suffered, and many of its villages in their turn; and at the end of November, Cesarea and its out-stations were ravaged. The remaining stations shared in the general disturbance, and touring was suspended; but no outbreak visited Nicomedia, Brousa, or Smyrna. For six months relief work engrossed most of the time and strength of missionaries in Trebizond and Sivas, and was a heavy addition to customary labors at Cesarea and Marsovan. Field work has been almost impossible, and missionary effort has been largely confined to the schools and churches at the centers. An unusual religious interest has marked the later months of the year at many points, and the differences between the Gregorians and the Protestants have almost disappeared. The missionaries deem it peculiarly the day of opportunity.

Unusually large classes gathered in all the higher schools a year ago, and with few exceptions the pupils have remained to the end of the year. Nine men graduated from Anatolia College, four women from the American College at Constantinople, and goodly classes from the seven high schools and girls' boarding schools.

Constantinople has been the center of intense excitement, of diplomatic discussion, of a widespread and most beneficent agency

of relief. The treasurer of the Mission has been also the treasurer of the relief funds, which have flowed in from almost every Christian land, and a vast addition to his labors and care has been involved. Here, too, have come the manifold inquiries from the interior stations, calls for protection, reports of danger, appeals for help. The hands and hearts of all at the capital have been more than full. The United States Minister has exerted himself vigorously and constantly to guard the interests of the missionaries, with the happy result that no missionary life has been lost, and his services are gratefully recognized. When Mission property at Harpoot and Marash, to the amount of \$100,000, was destroyed, an immediate demand for full indemnity was presented to the Turkish Government, and vigorously pressed, unhappily without result thus far. If we were to count the money which the Board has expended upon buildings in these fields in the way of grants in aid, as well as in buildings actually held by the Board, the total loss would be fully \$200,000. Grave questions touching the security of person and domiciliary rights, as well as this question of indemnity, are still awaiting settlement, and the future is clouded with anxiety as well as brightened with hope.

Then Dr. Smith turns to Central Turkey:

Nearly the whole field of this Mission was swept by the storm of bloodshed and robbery which raged so wildly during the last three months of last year. Probably the worst disaster on record is that which fell with such terrific force upon Oorfa, December 28, when at least 6,000 fell in two days; nearly half of the number crowded in the Gregorian church, which

was fired and guarded till all was over. The blow was almost as fearful at Severeck and Adiaman. At Marash the Mission premises were invaded, the theological seminary building robbed and burned, and two of the students fatally wounded. Aintab passed through the ordeal of pillage and murder and fire, the Mission buildings were attacked but not injured, and the hospital was crowded for weeks with the wounded and dying. Zeitoon was the only point where there was successful armed resistance, and for weeks it was the center of interest and movement. A great relief work sprang up immediately at the principal centers, administered by the help of the missionaries, saving multitudes of lives and bringing comfort to thousands of the broken-hearted and despairing.

The regular work of the years has been carried on in the higher schools; large classes have been graduated; and the demand for higher education seems plainly on the increase. Touring has been difficult in every place, impossible in many places; and there are few statistics from the out-stations.

A great religious awakening has followed these events in many places, shared in by Gregorians and Protestants alike; the churches are filled with worshippers, women in great numbers gather in meetings for prayer, and the spiritual harvest seems ripe on every hand. As Miss Shattuck says: "After long waiting the blessing has come; but little did we know the way the Lord was to bring it about." Mr. Sanders speaks the feelings of all his associates when, summing up the events of the year, he says: "We have walked through the valley of the shadow of death; but He has been with us and comforted us, and even

in the presence of our enemies has prepared a table of spiritual blessings for us. Satan has been allowed to make a fearful onslaught on the churches of this region. As the world sees, all is ruin; but the general turning of the people to the Lord their God proves that His utmost efforts never really harm, but only strengthen the Church."

Upon this people so broken and distressed, this work so assailed and imperiled, this land so full of darkness and fear, may the Lord lift up His countenance and give them peace!

NEW HEBRIDES.—"At Aulua station, Malekula, we have had," writes Rev. T. Watt Leggatt, "a very pleasant and encouraging year. Since our return from Synod a fortnight ago we have celebrated the Sacrament of the Lord's Supper. It took place last Sabbath and on the previous day 11 adults and five children were baptized. Our Communion roll now stands at 32. The Communion services were most enjoyable and stimulating, and it was a great pleasure to have Dr. and Mrs. Sandilands as well as Mr. Fred Paton with us. The Dr. and his wife stayed with us for ten days, during which he gained a good deal of missionary experience. He had a turn at all kinds of work, doctoring natives, printing, making arrowroot, visiting out-stations, preaching and examining candidates for baptism. Into all these he entered heartily. I was much pleased at the zeal manifested by our people in preparing the arrowroot in my absence, under the supervision of Soppe, the Efatese teacher. They have made over 600 lbs., which will mostly be sent to Scotland for sale, to help in paying for their new church and the printing of the Gospels in their own tongue. In addition to that,

after the Communion on Sabbath a collection of £2 1s. 6d. was taken up to furnish seats for the church. At present our people have mostly to squat on the floor. I am anxious to train them to be self-supporting, and so far they are doing very well, having contributed £60 worth of arrowroot and £12 in money during the last two years. In a few months I am hoping to baptize others who elected to wait—trusting that by that time their wives would be able to accompany them.”

CHINA.—The following summary of work done last year by the Foreign Mission of the Irish Presbyterian Church is taken from the appeal of the Conveners: It is only of late years that we have had detailed statistics of our work in China. But we know that at the close of 1888 there were only 76 baptized persons, after twenty years of labor; at the end of 1893 there were 856, and at the end of 1895 the number was about 1,200.

We have now six central stations, and eleven missionaries, of whom four are doctors, one of them having sailed during the year; and when we add the three missionaries of the Female Association recently sent out, of whom two are doctors, we have a staff of fourteen in all in China, six of them being medical missionaries. No doubt, when the statistics for 1896 are received, it will be found that a considerable increase in our numbers has taken place. One of our missionaries, for instance, was able to report that, during a single journey to his out-stations last March, he baptized 58 persons, and a couple of months afterwards he wrote that thirty names had been added to the list of inquirers at his station.

The war, though it interfered with our work for a time, has not done it any lasting

injury. The troubles which threatened us in the city of Kirin have passed over. From all our stations we are receiving tidings of encouragement and hope, many inquiring as to the new doctrine, and not a few turning from idols to serve the living God.

AFRICA.—The English Church Missionary Society held a “Dismissal” service on July 23d, sending forth seven new men and two unmarried ladies to Uganda, together with two missionaries returning to that country. All of this party are to be supported by private gifts or by groups of friends, so that their expenses are provided for. This is certainly a remarkable statement. At this farewell meeting, as it would be called in America, a map was exhibited of which Uganda was the center, showing an area of 400 miles by 500, which is about one-sixtieth of the area of Africa and contains one-sixteenth of the population. This is the field which this Mission has in view. One of the returning missionaries, Mr. Pilkington, who has been an active participant in the wonderful work going on in Uganda, indulged in this forecast. He hoped soon “to be present at another ‘dismissal’—a dismissal *in Uganda* of missionaries from the Waganda to the nations round them, and to those on the coast. When this came about, there would be not merely the moral effect of the addition of new workers, but the testimony of a new nation, African and not English, from the interior and not from beyond sea. When the Mohammedans of the coast found that those whom they had formerly despised as ‘Wa-shen-zi,’ ‘heathen,’ were the messengers of the Gospel to them, a most powerful impression would be created. Then how grand it would be if they could advance

down the Nile Valley! The way was already, or would soon be, open as far as Wadelai. 'If you want to evangelize the Soudan,' he cried, 'reinforce Uganda.' To this magnificent prospect he added an appeal for prayer, especially for the native church.—*Missionary Herald.*

AT HOME.

OLATHE, KANSAS.—Report of Ladies' Missionary Society:

"'Tis greatly wise to talk with our past hours and ask them what report they bear to heaven."

As we are looking hopeful to the future we wish also to review the past, to see how we have used the talents committed to our care.

In presenting the annual report of the Ladies' Missionary Society of the Olathe Congregation, we wish first to acknowledge the goodness of God in preserving the lives of our members and in making us, in some degree, useful in His kingdom. While our lives have been spared, yet some of our members have been called to mourn the loss of near and dear friends. During the year the society held twelve regular meetings and three called meetings. At one of these we listened to an instructive talk by Dr. Balph, of the Syrian Mission, the other two being for work. During the year three of our members have gone to other fields, leaving us a membership of 58. Our Corresponding Secretary has contributed greatly to the interest of the society by reading before us, at nearly every meeting, one or more letters from some of our different Mission fields.

Our ex-committee also did excellent work in preparing an interesting programme for each meeting. Our pastor has often encouraged us by his presence and cheering

words. Our means of supplying our treasury has been almost entirely from our dues and donations.

Our Treasurer's report will show where we have endeavored to help the cause of our Master. MRS. ELLA E. MOORE.

TREASURER'S REPORT.

Cash on hand.....	\$3 56
Received by dues.....	69 25
"    "    donations.....	18 15
Received by donations for Armenian Relief Fund.....	18 65
Received for <i>Missionary Review</i> .....	1 55
Received on missionary pledge..	7 25
Received from Pleasant Ridge Society toward expenses of Dr. Balph.....	4 00
<b>Total.....</b>	<b>\$122 41</b>

DISBURSEMENTS.

Dr. Balph's hospital.....	\$25 00
"    "    expenses.....	15 00
Armenian Relief Fund.....	18 65
Topeka Church.....	5 75
Miscellaneous.....	19 95
Cash on hand.....	38 06

Total..... \$122 41

MRS. MAGGIE MCGEE, *Treas.*

REPORT OF THE J. H. WYLIE MISSION BAND FOR THE YEAR 1896.

Collections.....	\$2 76
Donations.....	3 46
Proceeds of social.....	9 05
Birthday offerings.....	0 92
Proceeds of money donated by Rev. Mr. Stevenson, April, '95.	8 19

Total..... \$24 38

DISBURSEMENTS.

Sec. and Treas. Book.....	\$0 23
Expenses of delegate.....	0 70
Sent clothes to girl in Indian Miss.	4 63
Paid express on clothing.....	1 00
To Jewish Mission.....	8 19

Total..... \$14 75

Balance on hand..... \$9 63

MARY A. MOORE, *Supt.*

## MONOGRAPHS.

## WOMAN AND THE GOSPEL.

One of the most important revolutions effected by Christianity is the amelioration of the condition of woman. Her condition in heathen countries, and in all lands where false religions prevail, has been admirably represented in an Italian picture. The artist has sketched a woman chained to a rock by the ankles. But on the same canvas he has drawn a fountain sending forth a jet of water, which falling drop after drop on the fetters, is wearing them away. That fountain is the Gospel of Jesus Christ, by which woman, now in slavery to heathenism, with all its degrading immoralities, is to be emancipated and lifted into the regnant position that God intended her to occupy in the home and in society.

The accompanying engravings show the faces of some Syrian girls who have been saved in this way from lives of shame and misery through the instrumentality of our school work in Latakia, and these are only a few of the many who have been there brought under the influence of the truth. The two standing together, Zakia Fattal and Miriam Maylcoun, are of Armenian parentage. They have been eight years in the school, and four years in full communion with the Church. The last named has been supported by the Mission children of the Olathe Congregation in Kansas, and has no doubt been the subject of many prayers. These girls appear again in the larger picture, with eight others, of whom five, Rhoda Deeb, Lateefie Cabas, Lebeebe Houri, Miriam Darragh and Zahia Keffa, are nominally Greeks. The rest are in the fellowship of the Reformed Presbyterian

Church. Marie Juraideny and Remsa Deeban were born in the Church and baptized in infancy, though the latter is the child of Fellaheen parents. When I was in Syria last spring, Remsa's father was ordered by the Turkish authorities to take her out of the school, but, being of age, she refused to go, thus showing strong attachment to her Christian environment and a determination not to be frightened away from Christian privileges that she had learned to love. Halaly Sulieman comes from the Fellaheen of the Merj in the Nusairia Mountains.

This picture represents a graduating class, the members of which received the whole of their education and religious training in the girls' boarding school at Latakia, having learned their letters there. And this school is not simply an institution where certain branches are taught, special prominence being given to Bible study, but a home whose inmates enjoy all the advantages of Christian nurture. Miss Wylie and Miss Edgar, who have been so many years engaged in this work, not only teach the children entrusted to their care, but take the interest of loving Christian mothers in their temporal and spiritual welfare. These two missionaries, with Miss Lizzie McNaughton, more recently identified with the work, are doing more to settle, for that part of Syria, the popular question of to-day touching the place and function of woman in the Church and Society, than will ever be effected by intellectual argument or legislative enactment.

If our Syrian Mission could only point to this fruit of the time, money and labor



expended in this one department of its work, everyone would have to admit that

glory of His holy name? And yet the girls whose intelligent faces you look at in these



Zakia Fattal.

Miriam Mayleoun.

the investment has paid well. What more can we ask for in the way of results than souls saved by the grace of God and to the

engravings are only representatives of many more who have received, and are now receiving, the same religious instruction.

Surely the home-churches have abundant reason to be encouraged, and should be

zeal, and energy, and success in the Foreign Missions that I visited last spring, both in



Marie Juraideuy, Zahia Keffa, Rhoda Deeb, Zakia Fattal, Lateefie Cabas, Miriam Darragh, Lebeebe Houry, Italy Sulteman, Miriam Mayleoun, Rensa Deeban.

stirred to greater liberality and more earnest prayer for their chosen representatives in the East. As for myself, I saw so much

our own fields and those of other denominations, that every form of work at home seems lifeless and barren of satisfactory results.

## THE OUTLOOK IN CHINA.

Whoever has read the history of the introduction and the slow progress of the Gospel in China up to a recent period, and who is now observant of events in "the Middle Kingdom," must see hopeful signs of better days. Upon no other country on earth are the eyes of the friends of Missions so intent. The evidences are rapidly multiplying that the oldest and most populous nation may be among the first of the great peoples to become a Kingdom of our Lord and of His Christ.

Dr. Martin's new book, "A Cycle of Cathay," is attracting the attention of readers specially interested in Missions in China. In the *Missionary Review* for February there is an extended notice of it by Rev. Dr. Gracey, formerly U. S. Consul at Foochow. As few readers of the *HERALD OF MISSION NEWS* have the opportunity of reading either the book or Dr. Gracey's review of it, I beg leave to give here an extract from the former, not because of anything remarkable in it, but because it is from the pen of an eminent scholar whose life as a missionary, whose influence with the Chinese Government and officials, and whose position as President of the Imperial Tungwen College, Peking, all make it peculiarly valuable.

Having shown that the people are not unwilling to have missionaries live among them, and that the results achieved afford good ground for expecting greater results in the near future, Dr. Martin adds:

"There are, however, visible results in full proportion to the means employed. The one or two hundreds of converts whom I found in connection with Protestant churches at my arrival in 1850 have

expanded to fifty-five or sixty thousand in 1895. This, the lowest estimate, compared with the thirty-five thousand in 1890 (obtained by a sort of census), will give the rate of increase. The churches, or organized companies of believers, are not far from a thousand. Some hundreds of these are supplied with native pastors, while the number of evangelists, who have a roving commission to plant the Gospel in new fields, is greatly on the increase. Mission schools, some of which take rank as colleges, are raising up large numbers of young men well equipped for this work. Numbers of students from Mission schools have been drafted into the new university at Tientsin, and the demand for such is certain to extend. Here, then, is an agency from which there is more to hope than from an excessive multiplication of the foreign element. Foreign missionaries in large numbers will, it is true, be needed for a long time, and they will find ample scope for their energies in the work of education and superintendence.

"If it be true, and it certainly is, that the grandest enterprise that appeals to the heart of man is the conversion of the world to Christ, it is unquestionable that the grandest of Mission fields is the Empire of China.

"There is no danger of too many entering the field if our missionary societies encourage none to offer who are not fitted by superior training. Weak and ignorant men and women are out of place in China. In addition to other qualifications, they require to be strong in faith and full of the Holy Ghost."

(REV.) N. R. JOHNSTON.

Oakland, Cal.

### A CHARACTER SKETCH OF A MEDICAL MISSIONARY.

Large families are in the present day a source of much anxiety to the parents. The comforts of hope may come home to such when they learn that Dr. Roberts, of Tientsin, was the twelfth child, and the youngest of nine living children. It was said of him, "Freddie is born good—he could not be naughty if he tried," and the Catechism and Sunday afternoon Bible lesson prevailed in his father's home. At ten years of age "all things became new" to him in Christ. "Before that time, when playing with the other children with their wagon and other toys in the garden, he had always wanted to be the one to ride, and have his brother pull him. Afterwards the Lord helped him, and it was easy to give up things to his playfellows. The desire to do the will of Jesus, and love for the divine Master, like a golden cord, was woven into the whole fabric of his life."

In youth he was an ardent abstainer and an earnest Bible student. About his examinations he writes: "It is a great relief to me to be able to bring this matter of the examination to the Lord, knowing that He will answer my prayer, if it is for my good." Throughout his student course he never failed in a single examination, yet he always distrusted himself, was never elated, and worked with steady conscientiousness.

He entered heart and soul during his student days into *Home Mission* work. From the Principal of Aberystwith College we learn that there he was noted for the fulness of the missionary spirit; amidst his studies he found time to plan out a house-to-house visitation among the poor and neglected of that town.

In 1880, when eighteen years of age, he

began his medical studies in Edinburgh. There again he took an active part in all Home Mission work; in the Sabbath Free Breakfasts for the Poor, the Medical Students' Christian Association, the University Temperance Association, and others. Steadiness characterized his medical studies in Edinburgh. "He took careful notes, and worked on steadily, always endeavoring—and successfully too—to understand his work. Each subject received equal attention; he was a good student all round, and his name was always high upon the lists. And amid all he was ever leading men to look at the great Pattern and Example." The following incident, told by his friend Dr. Smith, will illustrate this. "One Sabbath morning he left his Bible behind him in the Infirmary chapel, and, returning to look for it, he found me asking some men for assistance at a service in one of the large medical wards that afternoon. Several men offered, but turning to Fred, I said, 'Will you come and help us?' To my delight he said, 'Yes.' He met me at the appointed hour. Just before beginning our service the staff-nurse sent a message asking us to go and speak to a dying man in the side ward. The service over, I left Fred to speak to the patients individually, while I went to see the man. It was only too evident that he was dying. I tried to point him to the cross, but he only groaned out 'No, no!' I tried to pray for him, but it seemed as if the heavens were shut against me. Then the thought struck me—get Roberts. Just as I reached the corridor, he was hurrying off to a Sabbath-school class which he taught. He said he could not remain—he was already behind time. I said, 'Never mind, you must come in and speak to this man; he is

dying.' Entering the man's room, he went up to the bedside, and in a clear voice said, 'The thief upon the cross was saved. All he said to Jesus was, "Lord, remember me when Thou comest into Thy kingdom." The Lord at once replied, "This day shalt thou be with Me in Paradise." I believe that God has sent Mr. Smith and me here to give you this message. Will you believe it? The dying man looked up at the pitying face of the young student bent over him, and gasped out, 'Yes, yes! I will.' How ripe he was for Foreign Mission work may be gathered from his replies to the London Missionary Society's question as to what, in his judgment, were the qualifications for the work of a Christian missionary. This was his reply:

"The qualifications of a Christian missionary I take to be—

- "1. Complete distrust in himself, in his worthiness for such a work, in his faithfulness and zeal, etc.
- "2. Complete trust in the living God, in the indwelling Saviour and Holy Spirit, and in the power of the Spirit, to convince the world of sin, righteousness, and judgment.
- "3. A thorough belief that Jesus has died for all, and therefore that there is hope for every living creature.
- "4. Patience.
- "5. Entire consecration to His service.
- "6. Sanctified common sense."

There is a seventh to be added to the above six, which could not very well have been penned by Dr. Roberts before he entered on his work abroad, but which the following extract will show he possessed: "So loyally did the young doctor follow the lead of the senior colleague, who, though

he had received no medical training, had for many years relieved much suffering throughout this large district, that the general impression of the people at first was that the young missionary had come to learn the art of healing from Gilmour by residence among them."

Again, there is the true ring about the following, written by a friend who saw much of Dr. Roberts in his daily work in the hospital: "In the dispensary," he writes, "he was most courteous and gentle in his behavior to the poorest coolie. How his merry laugh and cheery remarks caused the shadows to flee away from many a sad face. He was tender and almost womanly in the sympathetic way in which he listened to and entered into the sufferings of the patients. How gently he touched limbs covered with the most repulsive sores! His manner towards children was most winsome. His kindly remarks, as he placed his hand on a little one's head, won the affection of the child and the confidence of the father." Sympathy was deeply woven into his character.

There is a climatic irritability which harasses workers abroad, and Roberts freely expresses his opinion on the malady and its curability. "It is so easy," he writes, "for us to lose control over ourselves in a hot climate, or during the long dry season. I can distinctly feel its effects upon myself, making me inclined to be irritable and impatient. . . . It's dangerous weather for souls pilgrimaging to heaven! If one doesn't look out, one can stray into all manner of bypaths, such as quick temper and irritability. This I find, to my shame and humiliation at times. I think at a Keswick Convention in Tientsin, in July, the penitent forms would be full

daily. . . . Of course our great enemy will try to tempt us in all sorts of ways. He will tell us everybody gets irritable in a hot climate, and we must make allowances for ourselves. If we are always so meek and mild (as he calls it), we shall never get Chinamen to pay any attention to our wishes, since they are quite accustomed to receive orders from foreigners in a rough tone of voice, and do not feel troubled by it as we might.

“I am quite certain these are all suggestions of the evil one. Did not our blessed Lord encounter similar trials to those which meet us at every turn? and yet we remember ‘the meekness and gentleness of Christ.’”

Early in his missionary career he had written truly: “I see clearly that love alone can win men’s hearts to God.” It was by his unfailing courtesy, his kindly consideration for everyone, whether Chinese or foreigner, that he gained opportunities of speaking for his Master.

These brief passages, in all too meagre a way, give us a glimpse of a soul devoted to the glory of God and the service of man. In his last short illness his language was often that of prayer *for others*.

Seven years, only seven, and the loving spirit found eternal rest.

“Missions belong to a costly order of things. They exist to realize the redemptive purposes of God. . . . They cost millions—they cost men; and as the odor from the broken alabaster box of youthful life steals round the world, we admit this ointment might have been sold for a great price, and given to the ends of nineteenth-century conservation.” Yet surely there is no greater joy in this world to the Christian heart than that which comes from

laying down our best and dearest at the nail-pierced feet of the world’s Redeemer—our blessed Lord and Master.—*W. H.*, in *Missionary Record*.

#### SOUTH AFRICA MISSION STATION.

Imagine the whole country, as far as the eye can see, perfectly grey, with neither a bush nor a tree, all the grass withered by the heat, here and there great mountains rising solitarily at long intervals, like great heaps of stones, and in the midst, shut in by similar mountains to the east, west, and north, a village, consisting of about twelve houses, with flat zinc roofs or pointed straw thatches, and a church, the whole settlement surrounded with fine plantations of trees. That is a picture of Bethany, which looks like an oasis in the wilderness. But where are the people amongst whom the Mission works? The country looks dead! I must confess that this question filled my mind with a sense of sad disenchantment. But I soon got the answer to it. On Sabbath morning early I saw the black people sitting in numbers under the trees, on the rocks, and round the church. They seemed to have sprung out of the earth. How solemnly the bell rang out over the wide, wide waste! At half-past ten it rang again, and we went to church—a large, beautiful church, which was filled to the last place. The people came from the scattered hamlets which lie miles away. The service began. When the opening hymn was sung, I was enchanted with the beautiful four-part singing of the colored congregation. The beautiful soprano and alto voices of the women and the deep bass voices of the men rang so harmoniously that the harmonium accompaniment was almost needless, so sure and true were the parts. And

this was the song to the praise of God of a people who scarcely a generation ago could only sing their senseless heathen ditties in honor of their chief! I do not wish to paint them as saints with halos round their heads; but it is plainly visible that the work has not been in vain with them; they have experienced the Gospel as a power to save those who believe, and it has produced these mighty changes in them.—*Berliner Missionsberichte.*

#### GOOD OUT OF EVIL.

Dark as are the clouds which overhang the conditions of the Christians in Armenia and Mesopotamia, there are some indications that God is already turning their captivity into spiritual blessings. Letters coming from the missionaries announce a more friendly attitude on the part of the old Christian Churches which have hitherto evinced so much zeal in opposition to Protestant missionary work within their bounds. The fact that the Protestant Christians have suffered equally with those of the old churches, and the widespread efforts of the missionaries to relieve suffering without distinction, have touched and softened the hearts of multitudes of the Gregorian Armenians. Their doors are open wide now to the messengers of the gospel, as never before. Calls to preach come from every direction. Armenian churches are open to the Protestant preacher, while the Protestant chapels are in many places crowded to their utmost capacity. We thus have a new illustration of the power of the Christ-life in winning to the truth of Jesus. Alone by Christ's bloody sacrifice could God win the world back from its lost condition to saving fellowship with Him, and only by a like suffering in His name are these masses of

nominal believers in Jesus to be brought into vital union with Him. Under these aspects we are already able to recognize some of the purposes of God regarding this dark and awful mystery of the Armenian massacres.—*At Home and Abroad.*

#### KIND OF MEN NEEDED FOR FOREIGN MISSIONS.

**CHEERFUL MEN.**—"Earnest, bright, cheerful fellows without that notion of 'making sacrifices' so perpetually occurring to their minds. A fellow with a healthy, active tone of mind, plenty of enterprise, and some enthusiasm, who makes the best of everything, and, above all, does not think himself better than other people because he is engaged in Mission work—that is the fellow we want. A man who takes the sentimental view of coral islands and cocoanuts, of course is worse than useless."—*Bishop Patteson.*

**MEN WITH THE SPIRIT.**—"Give us highly cultured men if they can be found. But if not, then give us men possessing a good, sound, English education. Such men, if filled with the Spirit of God and fired with the missionary enthusiasm, will not fail to do a noble work. Men with whom it is a passion to save men, and who are prepared to brave all things and endure all things in order to finish the work which they feel in their inmost soul the Lord has given them to do."—*Griffith John.*

**MEN OF POWER.**—"The sort of men who are wanted for missionaries are men of education, standing, enterprise, zeal, and piety. It is a mistake to suppose that any one, so long as he is pious, will do for this office. Pioneers in everything should be the ablest and best qualified men, not those of small ability and education."—*Dr. Livingstone.*

## EDITORIAL NOTES.

—At the request of Rev. Dr. Sproull, of Allegheny, Pa., we publish the following notice:

The clerks of Presbyteries will please take notice that by the action of last Synod (minutes, p. 38) they are to have reports from clerks of sessions before the 15th of May, and to forward their reports to me by the 15th of May.

If clerks of sessions persist in neglecting to forward statistics, clerks of Presbyteries should not wait longer than the appointed time. The blame for neglect will then fall on the proper parties. A star should indicate when last year's statistics are used.

J. W. SPROULL,  
Allegheny City, Pa.

Feb. 3, 1897.

—The HERALD OF MISSION NEWS will send to every family in the Church, for three dollars, a large map of our Mission fields in the East. Everyone who purchases a copy helps on to that extent the cause of Christ. Rev. F. M. Foster, missionary editor of the *Christian Nation*, writes: "The map is the product of no little toil and expense, but it is unsurpassed, if, indeed, equalled, by any which geographically define Mission fields. It will be found of value in every home where it enters and is studied." A brother on the other side of the Atlantic says, promising a notice in the next issue of his magazine: "Only one word can describe the map. It is magnificent."

The *Christian Statesman* says:

"While this map must, of course, be of special interest and value to members of the Reformed Presbyterian Church, it can-

not but prove exceedingly helpful to all other friends and students of foreign missionary work. We know of nothing that will give so clear and accurate a view of the important Mission work being done for Christ in that part of the Turkish Empire. And just now and in the near future the Eastern question pressing for solution must give to this map a greatly enhanced value."

—Thursday evening, February 4th, Mr. J. W. Pritchard, of the *Christian Nation*, enclosed to us fifty cents which had been mailed to his address last summer for the HERALD OF MISSION NEWS. But, unfortunately, the letter had been mislaid, and he could not give the name of the person from whom the money came. If this Note falls under the eye of a subscriber who thought it wise to send money intended for this paper in such a roundabout way, will he kindly notify us at once, that the amount may be properly credited and a receipt sent to him? If no reply reaches us within three months, these fifty cents will be thrown into the Foreign Mission Treasury.

—The other day "A Friend of Missions" handed us twenty-five dollars to be disposed of as follows:

Foreign Missions.....	\$10 00
Mission to China.....	10 00
Armenian Relief.....	5 00

On our table she had left the following note: "I did not receive this money at the first of the year as I expected and promised you. My prayers, however, go with it and I hope it will do much good."



—Another lady, Mrs. Rebecca Law, of New Concord, Ohio, in sending two dollars for the Armenian refugees in Cyprus, says: “I am not able to go to the post office for a money order, so I send this bill in the care of Him, whose are the silver and the gold, trusting that He will take it safely as He always has in the past. O how much of the Lord’s money is wasted on luxuries or hoarded up that might be doing good to the bodies and souls of men.”

—Every year a class of boys in a Nova Scotia Sabbath school sends us an offering for the Foreign Missions. Only a few days ago their teacher, Mrs. Annie Chase, forwarded in their name seven dollars and fifty cents for this purpose.

—A letter from Almeda, N. Y., covers three dollars from Mrs. R. S. Orr, and two dollars from Miss Sarah F. Orr, “to be sent to Miss Jennie B. Dodds for the benefit of the children she mentions in the last **HERALD OF MISSION NEWS.**”

—Since last report we have received from ministers the following payments towards the fourth year’s salary of pastors’ missionary:

Rev. J. A. Black.....	\$5 00
Wyman, Iowa.	
“ R. J. George, D. D.....	20 00
Allegheny, Pa.	
“ John S. Duncan.....	10 00
Parnassus, Pa.	
Prof. George Kennedy.....	15 00
Beaver Falls, Pa.	
Rev. R. C. Wylie, D. D.....	10 00
Wilksburg, Pa.	

There have also been received the following payments towards the salary of elders’ missionary for a fourth year:

Mr. Wm. McCullagh.....	\$5 00
New York.	

Memorial to the late Jas. R. McKee.	15 00
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The young women of the Church, too, continue to send in their annual offerings towards the salary of their missionary for a fifth year:

In memory of the late Rev. J. H.	
Wylie.....	\$5 20
L. M. S. of Olathe Congregation... ..	12 50
Miss Susie W. Wiggins.....	5 20
Philadelphia, Pa.	
Mrs. Edwin Chase.....	5 20
Cornwallis, N. S.	
Miss Sadie A. Sterrett.....	3 65
“ A. Rachel Wylie.....	3 65
“ Lizzie Sterrett.....	3 65
Olathe, Kan.	
Mrs. Mary George.....	3 65
Cedarville, O.	
A friend of Missions.....	12 50
Another friend of Missions.....	12 50
New York.	
Mrs. Lizzie McElroy.....	5 20
Miss Jennie McElroy.....	5 20
Quinter, Kan.	
Mrs. Eda S. E. McKee.....	10 00
New Brighton, Pa.	
Miss M. H. Monroe.....	5 20
Boston, Mass.	

—We gladly insert the following letter from Rev. N. R. Johnston, who has been for so many years deeply interested in missionary work among the Chinese:

EDITOR HERALD: You will be glad to know that the work for China is growing and widening. No longer are the beginnings small. In San Francisco last Thursday a council of Congregational ministers ordained another California Chinese convert. On Saturday he sailed out through Golden Gate for China. He

carries letters for me to our missionaries in Canton where he spent two years as a lay evangelist before our missionaries went there.

Though it is eighteen years since Ju Jet was baptized, his literary and theological education is quite limited; but in the great truths and facts of Christianity he is well taught. For several years he has been engaged as a native helper or lay preacher in California and in Portland, Oregon. Now he is chosen to go to the foreign field, and he goes rejoicing.

In response to a special invitation I had the pleasure of being at a farewell reception given to Rev. Ju Jet in San Francisco, the evening before he sailed. It was in the hall of the Congregational Chinese Mission under the charge of Rev. Gee Gam, the first ordained Chinese minister in that denomination. It was a joyous time among the Congregationalists. I would have been much happier if the outgoing missionary had been a Covenanter. When he goes to China he will not need to wait several years to learn the language.

Ju Jet goes out now as the missionary of the Chinese Congregationalists of California, who have organized a missionary society and promise to support their own missionary in the foreign field. Thus he is not the appointee of the American Board, though ordained by Congregational Ministers. His headquarters will be in Canton City, but his mission field will be the whole of the Quong Tung Province, through which he will travel and preach and distribute books and tracts, and after a while open Mission chapels.

You may have seen by a published letter from Rev. A. A. Fulton, a Presbyterian minister in the San Ning District, that he

has a native helper who was converted here in California. In his letter Mr. Fulton says: "You will be glad to know that Jee Wing Jake, a California convert, is working with me. I can see his village from here. We preached in four villages yesterday. He is a true, earnest Christian."

When will Covenanters be ready to educate and train and send out an ordained Chinese laborer? Once I hoped to see it. I am disappointed. I now cannot hope to see it. "Hope deferred maketh the heart sick."

N. R. J.

Oakland, Cal., January 18, 1897.

—The Fleming H. Revell Co., of New York, Chicago and Toronto, have mailed us a little treatise on *Inebriety: Its Source, Prevention and Cure*, by Charles Fallen Palmer. The book will be read with profit by anyone who wishes to study in all its aspects the subject of which it treats, and is not too lazy to think. The price is fifty cents.

The Revell Company will also issue soon "Did the Pardon Come Too Late?" by Mrs. Ballington Booth. It is her first writing upon her labors among prisoners, a branch of work which has always enlisted her enthusiastic interest, and to which, since the organization of the American Volunteers, she has devoted her time almost exclusively.

The story she tells is a plain recital of the facts in a most pathetic case where a pardon reached a prisoner only a few hours before his death in the hospital. As a frontispiece the book will contain a portrait of the prisoner, an educated young Englishman. It will appear in two styles of binding, paper, 15 cents; decorated boards, 30 cents.

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